



INSTRUCTIONS:

- ❖ In the accompanying packet, you will find three Confucian texts and three Shinto texts.
- ❖ For each of the religious systems:
 1. Select one of the texts and explain why you have chosen it as most representative of the religious system;
 2. Address the reasons why the other two readings were not, in your assessment, as representative. You may use outside sources to make your case.
- ❖ All the information you need to construct your critical apparatus (in-text citations, footnotes and bibliography) are in the packet. If you need help with this, see me during Office Hours or visit the Center for Teaching and Learning.

FORMATING:

- ❖ Calibri 11pt; double-spacing; 2 ENTIRE pages (minimum and maximum).
- ❖ Use in-text citations for direct quotes from sacred texts (Book Chapter: Verse; e.g. Jb 38: 4), and Chicago Manual of Style for all other textual references.
 - ❖ If not using Answer Sheet: files should be .doc/.docx or .pdf. No .pages files.

EVALUATION:

- ❖ See rubric on Canvas.
- ❖ In the case no extension was requested, one point will be deducted per day late.

THE TÂ YÛ HEXAGRAM

(The I-Ching)



Tâ Yû indicates that, (under the circumstances which it implies), there will be great progress and success.

1. In the first NINE, undivided, there is no approach to what is injurious, and there is no error. Let there be a realisation of the difficulty (and danger of the position), and there will be no error (to the end).
2. In the second NINE, undivided, we have a large waggon with its load. In whatever direction advance is made, there will be no error.
3. The third NINE, undivided, shows us a feudal prince presenting his offerings to the Son of Heaven. A small man would be unequal (to such a duty).
4. The fourth NINE, undivided, shows its subject keeping his great resources under restraint. There will be no error.
5. The fifth SIX, divided, shows the sincerity of its subject reciprocated by that of all the others (represented in the hexagram). Let him display a proper majesty, and there will be good fortune.
6. The topmost NINE, undivided, shows its subject with help accorded to him from Heaven. There will be good fortune, advantage in every respect.

BIBLIOGRAPHIC INFORMATION: (For Chicago Manual of Style citations and bibliography)

Title: Sacred Books of China: The I-Ching; **Translator:** James Legge; **Publisher:** Dover Publications; **Location:** New York City; **Year:** 1967; **Page(s):** 108.

KING HÛI OF LIANG

(The Mencius)

King Hûi of Liang said, 'I wish quietly to receive your instructions.'

Mencius replied, 'Is there any difference between killing a man with a stick and with a sword?'

The king said, 'There is no difference!'

'Is there any difference between doing it with a sword and with the style of government?'

'There is no difference,' was the reply.

Mencius then said, 'In your kitchen there is fat meat; in your stables there are fat horses. But your people have the look of hunger, and on the wilds there are those who have died of famine. This is leading on beasts to devour men.'

'Beasts devour one another, and men hate them for doing so. When a prince, being the parent of his people, administers his government so as to be chargeable with leading on beasts to devour men, where is his parental relation to the people?'

BIBLIOGRAPHIC INFORMATION: (For Chicago Manual of Style citations and bibliography)

Title: The Works of Mencius; **Translator:** James Legge; **Publisher:** Dover Publications Inc.; **Location:** New York City; **Year:** 2011; **Page(s):** 132-133.

THE WEAVER-MAIDEN AND THE HERDSMAN

(Chinese Myth)

Her august father, the Sun, would have the accomplished Chih Nü turn her footsteps towards his bright gardens or appear in his celestial halls. But Chih Nü would not leave her loom. All day and every day the maiden sat by the River of Heaven weaving webs that were endless.

The Sun thought in his august mind that if the maiden were wedded she would not permit herself to be a slave to the loom. He thought that if she had a husband she would depart a little from her exceptional diligence. Therefore, he let it be known that he would favourably consider a proposal involving the marriage of the accomplished Chih Nü. Then one whose dwelling was at the other side of the heavenly river drew his august regard. This was Niu Lang: he herded oxen, and he was a youth who was exceedingly amiable and who had accomplishments that matched the accomplishments of Chih Nü.

They were united, the Weaver Maiden and the Herdsman Youth; they were united in the palace of the august Sun. The omens were favourable, and the heavens made themselves as beautiful as a flying pheasant for the ceremony. The guests drank of that sweet heavenly dew which makes those who drink of it more quick-witted and intelligent than they were before. The Sun, the Weaver Maiden, the Herdsman Youth, and all the guests who were present sang in mutual harmony the song that says "The Sun and Moon are constant; the stars and other heavenly bodies have their courses; the four seasons observe their rule! How responsive are all things to the harmony that has been established in the heavens!" The august Sun expected that after this auspicious marriage his daughter would moderate her diligence and be more often at leisure.

But Chih Nü was as immoderate in her play as she was in her industry. No more did she work at her loom; no more did she attend to her inescapable duties; with her husband she played all day, and for him she danced and made music all night. The heavens went out of harmony because of this failure in right performance, and the earth was greatly troubled. Her august father came before Chih Nü and pointed out to her the dire consequences of her engaging in endless pastimes. But in spite of all he said to her the Weaver Maiden would not return to her loom.

Then the august Sun determined to make a separation between the pair whose union had such dire results. He commanded the blameless Niu Lang to go to the other bank of the River of Heaven, and to continue there his herdsman's duties. He commanded the accomplished Chih Nü to remain on her own side of the river. But the august Sun showed a spirit of kindness to his daughter and his son-in-law. They could meet and be together for one day and one night of the year. On the seventh day of the seventh month of every year they could cross the River of Heaven and be with each other. And to make a bridge by which they might cross the river a myriad of magpies would come together, and each by catching the head-feathers of the bird next him would make a bridge with their backs and wings. And over that bridge the Weaver Maiden would cross over to where the Herdsman Youth waited for her.

All day the Weaver Maiden sat at her loom and worked with becoming diligence. Her father rejoiced that she fulfilled her duties. But no being in the heavens or on the earth was as lonely as she was, and all day the Herdsman Youth tended his oxen, but with a heart that was filled with loneliness and grief. The days and the nights went slowly by, and time when they might cross the River of Heaven and be together drew near. Then a great fear entered the hearts of the young wife and the young husband. They feared lest rain should fall; for the River of Heaven is always filled to its brim, and one drop would cause it to flood its banks. And if there was a flood the magpies could not bridge the space between the Weaver Maiden and the Herdsman Youth.

For many years after their separation no rain fell. The magpies came in their myriad. The one behind held the head-feathers of the one before, and with their backs and wings they made a bridge for the young wife to cross over to where the young husband waited for her.

With hearts that were shaken like the wings of the magpies she would cross the Bridge of Wings. They would hold each other in their arms and make over again their vows of love. Then Chih Nü would go back to her loom, and the magpies would fly away to come together in another year.

And the people of earth pray that no drop of rain may fall to flood the River of Heaven; they make such prayer when it comes near the seventh day of the seventh month. But they rejoice when no rain falls and they can see with their own eyes the magpies gathering in their myriad. Sometimes the inauspicious forces are in the ascendant; rain falls and the river is flooded. No magpies then go to form a bridge, and Chih Nü weeps beside her loom and Niu Lang laments as he drives his ox beside the flood of the River of Heaven.

BIBLIOGRAPHIC INFORMATION: (For Chicago Manual of Style citations and bibliography)

Title: Great Myths of the World; **Translator:** Padraic Colum; **Publisher:** Dover Publications; **Location:** Mineola; **Year:** 2012; **Page(s):** 215-218.

THE BEGINNING OF HEAVEN AND EARTH

(The *Nihon Shoki*)

Of old, Heaven and Earth were not yet separated, and the In and Yo not yet divided. They formed a chaotic mass like an egg which was of obscurely defined limits and contained germs.

The purer and clearer part was thinly drawn out, and formed Heaven, while the heavier and grosser element settled down and became Earth.

The finer element easily became a united body, but the consolidation of the heavy and gross element was accomplished with difficulty.

Heaven was therefore formed first, and Earth was established subsequently.

Thereafter divine beings were produced between them.

Hence it is said that when the world began to be created, the soil of which lands were composed floated about in a manner which might be compared to the floating of a fish sporting on the surface of the water.

At this time a certain thing was produced between Heaven and Earth. It was in form like a reed-shoot. Now this became transformed into a God, and was called Kuni-toko-tachi no Mikoto.

Next there was Kuni no sa-tsuchi no Mikoto, and next Toyo-kumu-nu no Mikoto, in all three deities

These were pure males spontaneously developed by the operation of the principle of Heaven.

In one writing it is said: "When Heaven and Earth began, a thing existed in the midst of the Void. Its shape may not be described. Within it a deity was spontaneously produced, whose name was Kuni-toko-tachi no Mikoto, also called Kuni-soko-tachi no Mikoto. Next there was Kuni no sa-tsuchi no Mikoto, also called Kuni no sa-tachi no Mikoto. Next there was Toyo-kuni-

nushi no Mikoto, also called Toyo-kumu-nu no Mikoto, Toyo-ka-fushi-no no Mikoto, Uki-fu-no-toyo-kahi no Mikoto, Toyo-kuni-no no Mikoto, Toyo-kuhi-no no Mikoto, Ha-ko-kuni-no no Mikoto, or Mi-no no Mikoto."

In one writing it is said: "Of old, when the land was Young and the earth young, it floated about, as it were floating oil. At this time a thing was produced within the land, in shape like a reed-shoot when it sprouts forth. From this there was a deity developed, whose name was Umashi-ashi-kabi-hiko-ji no Mikoto. Next there was Kuni no toko-tachi no Mikoto, and next Kuni no sa-tsuchi no Mikoto."

In one writing it is said: "When Heaven and Earth were in a state of chaos, there was first of all a deity, whose name was Umashi-ashi-kabi-hiko-ji no Mikoto. Next there was Kuni-soko-tachi no Mikoto."

In one writing it is said: "When Heaven and Earth began, there were deities produced together, whose names were, first, Kuni-no-toko-tachi no Mikoto, and next Kuni no satsuchi no Mikoto." It is further stated: "The names of the gods which were produced in the Plain of High Heaven were Ama no mi-naka-nushi no Mikoto, next Taka-mi-musubi no Mikoto, next Kami-mi-musubi no Mikoto."

In one writing it is said: "Before Heaven and Earth were produced, there was something which might be compared to a cloud floating over the sea. It had no place of attachment for its root. In the midst of this a thing was generated which resembled a reed-shoot when it is first produced in the mud. This became straightway transformed into human shape and was called Kuni no toko-tachi no Mikoto."

BIBLIOGRAPHIC INFORMATION: (For Chicago Manual of Style citations and bibliography)

Title: Nihongi: Chronicles of Japan from the Earliest Times to AD 697; **Translator:** Basil Hall Chamberlain; **Publisher:** Cosimo Classics; **Location:** New York City; **Year:** 2008; **Page(s):** 2-3.

RITUALS TO THE SUN-GODDESS

(The *Yengishiki*)

He (the priest envoy) says: "Hear all of you, ministers of the gods and sanctifiers of offerings, the great ritual, the Heavenly ritual, declared in the great presence of the From-Heaven-shining-great deity, whose praises are fulfilled by setting up the stout pillars of the great house, and exalting the cross-beam to the plain of high Heaven at the sources of the Isuzu river at Udji in Watarahi."

He says: "It is the Sovereign's great Word. Hear all of you, ministers of the gods and sanctifiers of offerings, the fulfilling of praises on this seventeenth day of the sixth moon of this year, as the morning sun goes up in glory, of the Oho-Nakatomi, who-having abundantly piled up like a range of hills the tribute thread and sanctified liquor and food presented as of usage by the people of the deity's houses attributed to her in the three departments and in various countries and places, so that she deign to bless his (the Mikado's) life as a long life and his age as a luxuriant age eternally and unchangingly as multitudinous piles of rock; may deign to bless the children who are born to him, and deigning to cause to flourish the five kinds of grain which the men of a hundred functions and the peasants of the countries in the four quarters of the region under Heaven long and peacefully cultivate and eat, and guarding and benefiting them deign to bless them is hidden by the great offering-wands."

I declare in the great presence of the From-Heaven-shining-great deity who sits in Ise. Because the Sovereign great goddess bestows on him the countries of the four quarters over which her glance extends, as far as the limit where Heaven stands up like a wall, as far as the bounds where the country stands up distant, as far as the limit where the blue clouds spread flat, as far as the bounds where the white clouds lie away fallen—the blue sea plain as far as the limit whither come the prows of the ships without drying poles or paddles, the ships which continuously crowd on the great sea plain, and the roads which men travel by land, as far as the limit whither come the horses' hoofs, with the baggage-cords tied tightly, treading the uneven rocks and tree-roots and standing up continuously in a long path without a break—making the narrow countries wide and the hilly countries plain, and as it were drawing together the distant countries by throwing many tens of ropes over them—he will pile up the first-fruits like a range of hills in the great presence of the Sovereign great goddess, and will peacefully enjoy the remainder.

BIBLIOGRAPHIC INFORMATION: (For Chicago Manual of Style citations and bibliography)

Title: The Holy Kojiki, Including, the Yengishiki; **Translator:** Anonymous; **Publisher:** Cosimo Classics; **Location:** New York City; **Year:** 2007; **Page(s):** 55-56.

SOURCES OF THE SAMURAI CODE

(Bushido)

Such loyalty to the sovereign, such reverence for ancestral memory, and such filial piety as are not taught by any other creed, were inculcated by the Shinto doctrines, imparting passivity to the otherwise arrogant character of the samurai. Shinto theology has no place for the dogma of "original sin." On the contrary, it believes in the innate goodness and Godlike purity of the human soul, adoring it as the adytum from which divine oracles are proclaimed. Everybody has observed that the Shinto shrines are conspicuously devoid of objects and instruments of worship, and that a plain mirror hung in the sanctuary forms the essential part of its furnishing.

The presence of this article is easy to explain: it typifies the human heart, which, when perfectly placid and clear, reflects the very image of the Deity. When you stand, therefore, in front of the shrine to worship, you see your own image reflected on its shining surface, and the act of worship is tantamount to the old Delphic injunction, "Know Thyself." But self-knowledge does not imply, either in the Greek or Japanese teaching, knowledge of the physical part of man, not his anatomy or his psycho-physics; knowledge was to be of a moral kind, the introspection of our moral nature. Mommsen, comparing the Greek and the Roman, says that when the former worshipped he raised his eyes to Heaven, for his prayer was contemplation, while the latter veiled his head, for his was reflection. Essentially like the Roman conception of religion, our reflection brought into prominence not so much the moral as the national consciousness of the individual. Its nature-worship endeared the country to our inmost souls, while its ancestor-worship, tracing from lineage to lineage, made the Imperial family the fountain-head of the whole nation.

To us the country is more than land and soil from which to mine gold or to reap grain--it is the sacred abode of the gods, the spirits of our forefathers: to us the Emperor is...the bodily representative of Heaven on earth, blending in his person its power and its mercy. The tenets of Shinto cover the two predominating features of the emotional life of our race: Patriotism and Loyalty.

BIBLIOGRAPHIC INFORMATION: (For Chicago Manual of Style citations and bibliography)

Title: Bushido, The Spirit of the Samurai; **Translator:** Inazo Nitobe; **Publisher:** Shambhala Library; **Location:** Boston; **Year:** 2005; **Page(s):** 6-7.